

HERALD AND JOURNAL.

WEDNESDAY, APRIL 23, 1845.

THE STATE OF THE CONTROVERSY.

Resolutions at Louisville—Strong protests against division from other sections—Dr. Elliott's position—Dr. Bacon's Review.

We do not trouble our readers with much matter respecting Southern affairs lately, but have promised to keep them advised of the progress of the controversy.

Meetings are still being held and declarations issued, pro and con, respecting division. We find, in the last Western Christian Advocate, the proceedings of several meetings against division. One of these was held in Louisville, the seat of the proposed Southern Convention. It indicates what kind of reception the advocates of Southern measures will meet there.

The brethren of "Upper Station," Louisville, speak as follows:

"Whereas, we regard the Methodist Episcopal Church in the United States as one great family of brethren, who are strongly attached to the doctrines and principles of Methodism, and that the division of the church would be a great calamity, especially as there exists, in our opinion, no sufficient cause for separation; therefore, should the convention to assemble in this city in May next, take upon themselves the fearful responsibility, in fulfillment of the plan proposed by the last General Conference, of organizing a separate ecclesiastical connection; be it

1. Resolved, That we cannot recognize the right of that convention to divide the General Conference, to oblige us to withdraw from the Methodist Episcopal Church; and, therefore, finding no fault with, and now, as much as ever, attached to the church of our choice, her doctrines and discipline, we cannot conscientiously unite with any separating party to rend the Church of Christ.

2. Resolved, That we will remain what we are now, and always have been, identified with the Methodist Episcopal Church of the United States, undivided and indivisible.

3. Resolved, That if the church is divided, it will be the preachers, and not the members, apart from whom there is no right to divide; and should this convention of preachers, to meet here in May next, persist in dividing the church, and form a separate organization of the Southern Conference, in that case we respectfully request the delegates of the Kentucky Conference to protest against it in our behalf.

WESTON CIRCUIT, MISSOURI CONFERENCE.—At the Quarterly Meeting Conference, at which there were present nine local preachers, two exhorters, seven stewards, and six leaders, the following resolution was passed:

1. Resolved, That in the opinion of this Quarterly Conference, the itinerant preachers have no right to dissolve the present union of the Methodist Episcopal Church, and that, as a quarterly meeting Conference, are opposed to the contemplated dissolution in every shape and form.

MARSHALL, MO.—The brethren here say:

We cannot even look upon this thing of division, but with dread and apprehension. To our vision it has no bright side whatever. We do not want to hear it mentioned. We do not want to see the subject canvassed. And with all due deference to the opinions of those to whom we have ever cheerfully confided such matters, we must be permitted to say, that we do not want to see a convention met for that purpose. We have heretofore done well enough; we are yet doing well enough; and we are anxious that well enough should be left alone. Therefore,

1. Resolved, That we are opposed to a division of the church under any and every form which it may assume.

2. Resolved, That in our opinion the Methodist Episcopal Church is not divisible, and that every attempt to divide it is a blow tending to its destruction.

3. Resolved, That our membership is now in the Methodist Episcopal Church, in contradistinction to the Northern or Southern churches, which division would impress upon it; and that so long as there shall be a Methodist Episcopal Church, we will be members of it.

IN FLEMINGSBURG CIRCUIT, KENTUCKY CONFERENCE, six societies, amounting to about three hundred members, passed these resolutions:

1. Resolved, That in our deliberate judgment, the plan of division, adopted by the last General Conference, is a separation from the Methodist Episcopal Church on the part of the South.

2. Resolved, That in our view, the first resolution of the General Conference plan of division, which excludes the minorities of societies, stations, &c., from the Methodist Episcopal Church, without indictment, trial, or appeal, and the ninth resolution, which transfers the meetings, &c., to the separatists, are beyond endurance unjust and tyrannical.

3. Resolved, That we never can be induced to forego our identity with the Methodist Episcopal Church.

4. Resolved, That we firmly oppose any division or separation that is not mutual and peaceable.

5. Resolved, That we deeply regret the tardiness of the ministry in consulting the membership on the momentous subject of separation.

6. Resolved, That we disapprove of the holding of a convention in Louisville, in May next; and should that convention proceed to organize a distinct ecclesiastical connection, the whole of the tremendous responsibility will rest upon them, while we declare ourselves quit of the evils of separation.

P. S. In addition to the action taken upon the foregoing resolutions, the question of separation has been submitted to all the societies on the circuit except two or three, and has been decided against by an almost unanimous vote.

Dr. Elliott has been accused by the South of contradiction in his position respecting division. He explains as follows:

"Some handle has been made, in certain quarters, of our sentiments on the division of churches. It is our opinion that a church, for good and sufficient reasons, may be ecclesiastically and Scripturally distributed into two or more distinct, ecclesiastical organizations. The great size of churches may be one reason; to do more good, or to save grace, or to give other good reasons. But we believe this should be done Scripturally; if not by precise Scripture rule, yet on Scriptural principles, and in Christian temper. It should be done ecclesiastically, i. e., in sober, church deliberation, and by church authority. It should be done at the request of, or by the consent of, church members properly ascertained. We believe there are facts in church history to prove this. We have been, for many years, of this opinion. It is now our settled conviction, and we can give reasons to satisfy ourselves, if not others, that our views are well founded. With such opinions, we made our little speech at General Conference, applying to separation, as far as we could, what properly belonged to such a division as we now speak of. But the present contemplated separation has utterly changed its character from what it was presented prospectively at General Conference."

"Therefore, with the separation, or new organization, now in view, and as it now stands, different as it now is from what it was declared last May it would be, we will have nothing to do. We entirely wash our hands of having any concern in it. We will say, that Dr. Capers' resolutions, with due amendments, come nearer to our views, on general division, than any thing else; and gladly would we adopt some such thing; if we could, to prevent greater evils. But we must say that the contemplated division is likely to be such a one as we can scarcely apply any principle we adopt in its support."

"It is useless to quote or refer to our unofficial name or office to sustain these new measures. We, therefore, maintain that such a division or secession as is likely to take place has no countenance from any thing we have said, written, or done, either at General Conference or since, in public or private. Some have represented us as having changed our ground. This is an entire mistake. The very nature and circumstances of the original case have changed, and we therefore retire from it in consequence of the nature of the case. Those who have changed ground themselves cannot frighten us by any charges they can furnish against us for changes attributed to us, but chargeable only to themselves."

Dr. Bacon's Review of the reply of the Committee of the General Conference to the protest of the Southern delegates, will have a curious history. It was asserted at the General Conference that it would soon be spread before the church with power. Dr. B., in a day or two after the adjournment, published in many

of the New York papers a card announcing its prompt appearance and decisive refutation of its opponents. The Southern papers have ever since been whispering respecting the forthcoming torpedo, and yet we have looked in vain for it, until lately we see some further intimations by our Southern editors, which seem to indicate that they have actually seen it, but no one else appears to know about it. These editors solve the problem, however, by saying that it is delayed for the purpose of producing a fuller impression at the time of the Louisville Convention. Dr. Elliott very justly remarks as follows on this ruse:

"This review was promised, or rather threatened, immediately after the close of the General Conference, in order to meet the arguments, or sophisms, as the notice says, contained in the answer of J. P. Durbin, G. Peck, and C. Elliott, to the protest of the minority."

"Now just notice the worse than sophistry which is contained in this delay. It has been delayed 'till the full impression might be felt just previously to the convention of Louisville.' Here is one of the set purposes of this reply. Or, in other words, the publication was deferred in order to complete the work of secession, before any of its arguments or statements could be scrutinized by the public. This is the way in which Maryland, Virginia, Kentucky and Missouri are to be hurried headlong into violent separation from the Methodist Episcopal Church, arranged under a new organization, in which the leaders are prepared to enter, and carry with them as many of the people as they can. Such seems to be the course—the approved course—of those who take the lead in this hazardous work."

"We have space here barely to say, this hasty procedure may not be as prosperous as some now suppose it will be; and the very closeness of the employment to fulfill the end, carry on their very front the worst features that can well be supposed."

"Besides, after all this flourish of trumpets, there may be more of disaster than warm and violent leadership may suppose. We have seen 'Declarations' in former years, of high assumption, and uttered with a cathartic boldness—we have seen such dwindle down almost to oblivion and general contempt."

"We think that now it is full time for the people, from Maryland to Missouri, to consider into whose hands they may fall. They have prospered much under their present organization, and they may retain their privileges unimpaired, in the bosom of the Methodist Episcopal Church, down to the latest generation; but it may not be as easy to tell how they will prosper under this new organization. Others have tried new things, and have not succeeded, and there is not much to be expected from measures which have for their set purpose to lead them into a new organization by arguments which must be acted on before there can be any reply made in showing their unsoundness."

These few items are about all the news we have for our readers, beside the late proceedings of the Baltimore and Philadelphia Conferences, which we have already promptly laid before them. Upon the whole, the predicament of our Southern brethren becomes more and more involved. We predict one of two results at Louisville—either the convention will explode by its conflicting elements, or it will resolve without an actual division of the church, upon some provisional arrangement for the South until the next General Conference, with the hope that the latter body will revise the plan of separation and relieve them from the objections which now exist against it.

DEATH OF DR. SEWELL.

The Philadelphia North American says:—Dr. Thomas Sewell, one of the oldest physicians in the District of Columbia, and well known in Europe as well as throughout the United States, died on Thursday morning, at one o'clock, of pneumonia. He was in the 50th year of his age. The National Intelligencer states that he was a native of Augusta, Me., studied medicine in Boston, and after practicing his profession a few years in Essex county, Mass., removed to Washington in 1820. His practice soon became extensive and lucrative. In 1843 he visited Europe. He wrote some essays on Phrenology, and a small work on Temperance, which have been widely known. Dr. Sewell was an active and exemplary member of the Methodist Episcopal Church. The Intelligencer says:—

"In the discharge of his duties as an officer of that church he was scrupulously regular. It was his rule to attend public worship twice on every Sunday, however numerous and exacting might be his professional engagements; and, though sometimes they constrained him to go late or to come away suddenly, his adherence to the rule was invariable. The faith which he professed was his guide through life, and his consolation in death. From an early period of his malady he was despaired of recovery; but that despair of life here was brightened by the hope of life hereafter, and by his lively and humble trust in the promises of the Gospel—a trust which gave him power to bear with resignation the most excruciating bodily pain. Intent to the last on doing good to his fellow men, he employed the intervals of ease in admonitions, as fervent as they were gentle, to the friends who, from time to time, were permitted to draw near his bedside. His mind continued unclouded throughout his long and agonizing sickness; and only an hour before his death he gave thanks, in brief and affecting terms, to God for his mercies."

MISSIONARY EFFORTS.

MAINE CONFERENCE.

"Resolved, That October be designated as the month during which special missionary efforts shall be made."—Minutes of Maine Conference, 1844, page 13.

Dr. Stevens:—I have anxiously examined the "acknowledgments" of missionary receipts, published every week in the Christian Advocate and Journal, hoping to see an occasional report from Maine; but I have been not a little disappointed that so few places in this State have yet been heard from.

It is to be hoped that this matter has been attended to, and that our brethren are waiting for a convenient opportunity to send on their missionary money to the treasurer. But we have certainly reason to fear that in some cases the "special effort" has not even yet been made, and that the "month of October," like the Millerite's "end of the Jewish year," is a very accommodating period, capable of being postponed, as convenience or caprice may dictate. We have no time to lose in this business. Let us not, therefore, brethren of the Maine Conference, suffer our missionary treasury to groan under the weight of an accumulating debt, through our neglect; but rather let us be jealous of our honor in this noble enterprise, and do our part towards evangelizing the world.

Waterville, April 12, 1845. S. ALLEN.

HISTORICAL QUESTION.

A correspondent of the Pittsburgh Advocate writes from the late Baltimore Conference that a very interesting communication was read in the Conference concerning the Rev. Robert Strawbridge, the local preacher who organized the first Methodist society in Maryland, about the same time that the society was organized in New York. The communication referred to claims priority of existence for the Maryland Society, and that the honors which have been hitherto awarded to Philip Embury of N. Y. are due to Robert Strawbridge. The communication points out and describes the last resting place of Robert Strawbridge, and asks the Conference to devise some plan of erecting a suitable cenotaph to his memory. The paper was referred to Rev. R. Emory, one of the members of the Committee appointed by the late General Conference to collect facts and documents pertaining to the early history of Methodism in the United States.

GERMAN LUTHERANS.—There are 1,400 congregations, 450 ordained clergymen and licentiate, and 150,000 communicants in the Lutheran church in the United States. They have also a college and four theological seminaries.

CORRESPONDENCE.

MAINE WESLEYAN SEMINARY.

Prospects of the Seminary—A word for the Agent—Endowments needed.

Dr. Stevens:—This institution, we are glad to learn, is still doing well. The agent speaks encouragingly of his success in raising funds for a new building, and in removing embarrassments that have long crippled its operations.

It is much to be regretted that the agent has been disabled, by sickness, from prosecuting his agency during the past winter; but now that he is again in the field, we hope the friends of education will not suffer him to wear out his lungs in begging for the seminary.

A new building is absolutely essential to the continuance of the school much longer. This is the unanimous opinion of the Trustees, as well as of all others who visit the building at present occupied, and survey its comfortless rooms and gaping walls.

It is really a matter of surprise that so large a school has been kept together with such uninviting accommodations; and especially that the seminary has maintained so honorable a reputation, and has been so useful in the midst of its poverty. We doubt whether, in all these respects, its equal can be found in all the land.

What might we not expect the seminary would accomplish were it suitably endowed! \$5000 is all that is asked to complete the new building; \$10,000 would be more than sufficient to complete the building, furnish it with an ample library and philosophical apparatus, and extinguish all the debts; \$20,000 would accomplish all these objects, and also give the seminary a permanent fund sufficient to secure it from all future embarrassments.

Are we not able to raise this sum? and thus to make the Maine Wesleyan Seminary what it should be—an honor to Methodism, and a perpetual fountain of usefulness to the church and to the world? S. ALLEN. Waterville, April 12, 1845.

LETTER FROM COLUMBIA.

A Response—Missionary Effort at Columbia—Extract from Dr. Olin.

Our brethren of Columbia consider it their privilege to stand in the front rank in every good work, and consequently in the early part of the present Conference year we held several missionary meetings, taking collections and pledges. Such is the prospect at present that, with Dr. Tilton's proviso, I venture to say that Columbia will be one of twenty circuits in Bucksport district to give \$500 into the missionary treasury this year, although our membership since the division of the circuit last year is but about half that of Steuben. Several copies of the Missionary Advocate are taken here. I would recommend it to all. Where are the remaining eighteen circuits?

The following extract from Dr. Olin's Missionary Address, (now tract 336,) I think to the point. "I think, sir, I have pointed out the true source of all our difficulties. It is not the poverty of the church. On the contrary, with some partial exceptions, extending only to the smallest portion of the country, the Methodists, as a people, are not poor. They generally hold their full average share of rural wealth, and constitute a large fraction of our staple agricultural class. No, they are not a poor people, but are well able to live and give. Nor are they a migratory people. On the contrary, I am not aware that any well founded claim upon their liberality and piety was ever fairly brought home to their judgment and conscience in vain. Witness the churches and parsonages they have erected, the schools they have endowed, the charities they have sustained. And then they are a warm-hearted people—a people of ready, strong sympathies, eminently fervent in spirit in all their religious exercises, the very men, if the right chord is struck, to give themselves away to high and generous sacrifices for Christ and his purchased seed, and to move high Heaven by mighty intercession."

"Our business, first of all, must be to bring our own hearts, and those of the church, into harmony with our duties. This can be done. By the grace of God it can be done effectually, speedily done. Most of all, our ministry wants a deeper baptism into the missionary spirit. The living ministry is God's chosen agency for saving the world. It is the grand agency in every church. Under our economy, it is evidently the *primum mobile* in every holy enterprise. Evidently and undeniably, there has been a great decline in the true missionary spirit among ministers."

Brethren, let us pray for the baptism of the Holy Spirit; then we shall have the true missionary spirit which will lead us to say, 'I count not my life dear unto me, so that I may finish my work with joy.' Columbia, April 7, 1845. F. A. CRAFTS.

Would it not be well to give this tract greater circulation?

PREACHERS' DEBTS.

Their bad consequences—How to keep out of them—Examples.

Mr. Editor:—To me it is a matter of much concern, from year to year, how I shall make both ends meet, and not leave my charge in debt. And no doubt many an anxious heart feels the same in our Conference. I have seen a number of communications in the Herald of late upon "Preachers' debts." I, too, have been seriously afflicted with these old debts being thrown at me by the enemies of religion, and by those who are not enemies, thereby insinuating that all our preachers are dishonest. I think I have in some cases discovered a carelessness about them, i. e., their debts, to say the least. My practice has been, when I could not pay a man, to go and see him, and tell him just how it is with me, and by so doing I have never had any trouble. Thus far, by the mercy of God, no man can say I owe them, and no means to pay. And this is not attributable to large salaries; for my yearly income for the last nine years amounts to about \$222 per year, with a family, much sickness, and in the time have moved from charge to charge and house to house, where we have had to pack up every fourteen times. My travelling apparatus cost me when I started about \$200, and it has cost something to keep that good. The question may be asked by an unfortunate money-owing brother, how I have managed to keep out of debt. I will tell you, and my experience may help you or some one else. I never buy seven dollar cloth for the sake of it, but such as I think will do me the most service and suitable for my vocation. This rule is carried out in my family. I never run in debt for beef-steak when I have potatoes and salt in my house. For a dinner of herbs, with a contented conscience, and freedom from debt, is better than a stalled ox without it. I have never said to a man—haul me wood, "without the probability of paying," when I could get apple-tree, or any other kind of brush or stump-wood. And God knows I have said this, rather than have it said I did not pay my debts. I would not be lavish in butter, but would evitate home a rancid kind when offered, rather than get in debt. Yes, my brother, rather than groan as you do under your load, I have taken home my half bushel potatoes and leg of mutton, cut my own wood; and frequently, when the purse was light, sick wife—just on with the apron, cook the scanty meal, ask God to bless it, and eat with a glad heart, "owing no man anything" but love. I had a few dollars when I entered the travelling connection, that is gone; furniture pretty well worn up—a good constitution greatly shattered by frequent exposure and constant

hard labor, and stand a few rounds lower in many matters than when I started—with a prospect of location to enter some kind of employment to scratch through life without getting in debt, if possible. I think most of our brethren who have been less fortunate in many matters are more to be pitied than censured, for all cannot haul brush, nor live on potatoes and salt—nor boil the pot. Cheer up, my poor brother, live snug, and hope for the best. T.

Maine Conference, April 10, 1845.

This is hard tugging, but it is such as old Methodist preachers had—such as Wesley himself would have passed through, under similar circumstances; the rule should be to endure it as well as we can, and remedy it as early as we can, and never to forget that nothing shall be lost, for the reward is above: our sufferings as well as our doings will have their reward through Christ, to whom be glory that we are allowed the "fellowship of his sufferings."

Dr. Stevens:—As I cannot send cheering news of reformation, I will give a few items to the character and state of things in a certain town in N. E. The Methodists commenced preaching here more than thirty years ago and have owned a meeting house and parsonage for a number of years. Many great and powerful revivals it is said have been realized here, but the state of religion has been very low for some time past. And although my motto has been, for some time past, (in the itinerant work,) to thank God and take courage on every new morning, yet I confess my faith staggers sometimes as to the immediate prospect of God's work in this vicinity in view of all the circumstances that are spread out before me. But I will and will rejoice in the God of my salvation whilst I work in his vineyard, whether "Israel" is gathered or not.

There are over 1300 inhabitants in the town and five meeting houses. The Methodists and Congregationalists have stated preaching every Sabbath, several other denominations occasionally. There are not more than 200 who regularly attend meeting in the whole town. The Methodists have held the largest influence, and we usually have from 40 to 100 hearers. It is said that several years ago our congregations were large. I have found by visiting the people that a large number once professed religion, mostly in protracted meetings, quite a number joined on trial, but not one probably in five ever joined in full membership. These persons very soon lose all relish for religious meetings and then call in question many important doctrines of the Bible and the ordinances of the church.

We have several wealthy persons who pay comparatively nothing for any religious purpose. An individual who has been a member of the church over 30 years, worth \$5,000, cash in hand when widowed, not a child in the world, yet does not pay 50 cents a year for any religious object whatever. There are two brethren who with their wives have long been members of the church. Each have one daughter settled well off as to property. These brethren are worth more than twenty thousand dollars; they do not subscribe one dollar for the cause of God. One of them gives the preacher a dollar or two in the course of a year. They are advanced in years, but can see to their worldly affairs. One man, not a member, but a constant hearer, and professes to be interested for the support of preaching, worth fifty, and some say one hundred thousand dollars, will not subscribe one cent, but gives the preacher a few dollars if he likes him. There are a number of wealthy families of good moral character, who attend meeting when it is pleasant. But it is difficult to raise \$200 a year for preaching. A few are willing to do what is reasonable. After preaching, and inviting the people in public, and from house to house, with prayers and entreaties, but few come either to prayer, class, or preaching meetings. And yet nearly all profess to like their preacher. Is there any remedy?

ITIKRANT.

This is deplorable. We could scarcely have believed such a tale of any spot in the civilized world. Such a state of spiritual declension is the inevitable result of the avaricious habits mentioned. It would be a curse on the world for God to bless such a church. Perhaps the primary cause is that the preachers have neglected to train them in pecuniary matters. How important it is to begin at the beginning with all our newly formed churches. Not only is it important for the support of our public charities but for the salvation of such churches themselves. It is our sober opinion, expressed with all deliberation, that such characters as described above can no more enter heaven in their present state of mind, but we are to be judged by our works, for they alone are the evidence of faith.

CALEA, ME.—Rev. J. Eaton writes, April 14:—The battle goes well; the work of reformation still goes on powerfully in Calais. A number more have been "soundly converted" to God since I last wrote.

HOLLISTON.—Rev. A. Walton writes:—The M. E. Church is rising in this place. Union, harmony and peace are ours.

SABBATH SCHOOL BOOKS.

Among the many interesting books being published for our Sabbath Schools, by the Book Room, at New York, I would direct attention to two just issued, written "by a Methodist preacher," late a member of the New England Conference. They are entitled, "The Cottage on the Moor," and "The McGregor Family." They are written in a very happy style for children, and show in a very impressive light the evils of pride and selfishness, and the advantages of humility and benevolence. I have read them with peculiar pleasure, and hope they will be sought after by all our people when they are replenishing their Sabbath School libraries. Brethren, let us patronize our own publications, and especially those of the Sabbath School department. J. D. BRIDGE.

Boston, April, 1845.

LETTER FROM STOUGHTON.

Interesting account at Stoughton—A Primitive Love-Feast—Other exercises—Missionary Meeting.

Dr. Stevens:—I yesterday enjoyed the happy privilege of attending a very interesting meeting of the church in Stoughton. It had been anticipated several months; and the design was that every member of the church, whose infirmities would not absolutely forbid it, should be present. That all would come, could not be reasonably expected, nor was it realized; but a number were present who had not been within the walls of the sanctuary for years, and all seemed to feel that it was good to be there.

A love-feast was commenced at half past 10 o'clock, and a more interesting one I never was in. It was a heaven below. All present (with perhaps one or two exceptions) spoke, while the glory of God was evidently revealed in the midst. At the close of the religious exercises, all the members (retaining their seats) were served by the preachers and officers of the church, with a simple repast of crackers, cheese, gingerbread and water; and never was there a company since the apostles' days that more truly "ate their bread with gladness and singleness of heart." Br. Crandon unthinkingly remarked that he never ate so good crackers in his life—forgetting for the moment that it was "grace that crowned the board." And never before was I so sensible of the beauties and benefits of a primitive love-feast.

In the afternoon the writer addressed the interesting audience from Jude xx. 21, and was followed with exhortations by Mrs. Townsend and Harlow. The single design of the meeting was the spiritual edification of the church; and it is believed that the most sanguine expectations were abundantly realized.

In the evening a missionary meeting was held, and though (in consequence of the storm) there were but about 35 persons present, all told, yet above \$35 were cheerfully, and without a word of teasing, subscribed to the missionary cause. This church, though comparatively poor, is rich in faith, and an example of good works; and I shall not pity the man whose lot it shall be to succeed their present and much loved pastor. F. FISK.

LETTER FROM THE EAST.

"The Bible—is it in our New England schools?"

Mr. Editor:—I have contemplated the godlike and stupendous undertaking of the American and other Bible societies with the most profound respect, to put the unadulterated Word of God into the hands of the inhabitants of this entire earth. What a work! and to the praise and glory of God be it said it is going on. Those of limited reading can form but very inadequate views of what is doing and has been done for the spread of the word of God in the world. Our serious attention has of late been called to witness

the open hostility manifested to this precious volume of truth in different parts of our land; such as burning the Bible in open day, excluding it from public schools, &c.

The safety of our republic depends upon the virtue of the people, and hence the eyes of our fathers are turned with solicitude to the rising generation, on whom the duties and responsibilities of government must rest. And the question will be settled mainly upon this point. Are the youth of our land receiving moral and religious cultivation? I think I heard the eloquent Mr. Stowe of your city say "that unchristianized learning is a curse rather than a blessing." I know not what you are doing in Massachusetts for the achievement of this great object, but have a little knowledge of what is doing in some parts of our State to defray the object, if the expulsion of the Bible from our public schools will do it. I have taken some considerable pains to inform myself whether the Bible is used in this (Waldo) county in a single town by the direction of the superintending committee of public schools. And to my deep and sad surprise I cannot learn that there is one. There may be, and for the sake of our honor as a county I hope I may be mistaken in the estimate.

I make these remarks to awaken if possible the attention of the people to this important subject, to search out the cause, remove the difficulty, and have the Bible restored to our public schools if possible. Maine, April 14, 1845. T. H.

ANOTHER LETTER FROM THE EAST.

A new missionary plan—Donation visit at Orrington.

Dear Dr. Stevens:—I am desirous of introducing to the notice of the friends of Zion an expedient for the raising of missionary funds, recently adopted in Orrington, by our esteemed friends, Rev. C. Baker and lady. With a view to render the contemplated meeting of our ministerial association in that place as useful as possible, to their own flock and the cause of Christ at large, they resolved on getting up at that time a missionary donation. Accordingly at the time and place appointed the people assembled and attentively listened to about a dozen pertinent, powerful, and effective speeches;—of course not including among those that of the subscriber. The interest of the occasion was not a little increased by the excellent music of the choir.

At the conclusion of these services the people, in companies of about 70 each, repaired to the parsonage, where generously supplied tables, supplied by the benevolent people of Orrington, were in readiness for their reception. On each table a receiver was placed, into which the offerings freely made to the Lord were deposited. This company after company came and went till all who desired it had been refreshed. The contribution amounted to between \$60 and \$70. This, I think, the first missionary donation ever had in this Conference, but I hope it will not be the last. Bangor, April 16, 1845. JOHN HOBART.

P. S. We are having some revival among us.

EDEN CIRCUIT, ME.—Rev. John Taggart writes,

March 29:—I wish to say to the friends of Zion, through the medium of your excellent Herald, that the Lord is with us on Eden circuit, Me. A short time after the session of our last Annual Conference, I came to this place under the direction of the presiding elder. I learned that this little branch of the Lord's Zion (with others at the present time) was laboring under trials and discouragements. But trusting in the name of Him who hath said, "Lo, I am with you always," I commenced laboring for a revival, and rejoice in having it to say that a part of the church has been gloriously revived, sinners have been hopelessly converted and added to our number, (as probationers). We rejoice in having it to say down cast that the Lord still has power to save souls from death; therefore, trusting in the name of Israel's God, we are expecting a great work. Pray for us.

CALEA, ME.—Rev. J. Eaton writes, April 14:—

The battle goes well; the work of reformation still goes on powerfully in Calais. A number more have been "soundly converted" to God since I last wrote.

HOLLISTON.—Rev. A. Walton writes:—The M. E. Church is rising in this place. Union, harmony and peace are ours.

SABBATH SCHOOL BOOKS.

Among the many interesting books being published for our Sabbath Schools, by the Book Room, at New York, I would direct attention to two just issued, written "by a Methodist preacher," late a member of the New England Conference. They are entitled, "The Cottage on the Moor," and "The McGregor Family." They are written in a very happy style for children, and show in a very impressive light the evils of pride and selfishness, and the advantages of humility and benevolence. I have read them with peculiar pleasure, and hope they will be sought after by all our people when they are replenishing their Sabbath School libraries. Brethren, let us patronize our own publications, and especially those of the Sabbath School department. J. D. BRIDGE.

Boston, April, 1845.

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

Since the last publication of donations, the treasurer has received:—

From 2d Parish, Worcester, by Deacon Merfield, \$80 19
From Congregational Society, Holden, by Rev. Mr. Paine, 33 62
From Methodist Episcopal Churches, by Rev. Mr. Porter, viz.,
Weston, \$6 15
Natick, 6 35
Hopkinton, 5 50
Leominster, 5 75
Fitchburg, 5 06
Ashburnham, 2 72
31 53

From Worcester North Bible Society, B. Hawkes, Esq., Treasurer, Collected in First Church, Winchendon, 17 15
Petersham, 5 00
22 15

From Methodist Episcopal Churches, by Rev. Mr. Porter, viz.:
Winchendon, \$4 00
South Royalton, 2 43
Oxford, 9 44
Spencer, 6 40
Oakham, 3 05
Sudbury, 3 00
St. Paul's in Lowell, 5 82
Princeton, 6 00
Southbridge, 7 00
Holliston, 6 13
53 27

Worcester

ASSOCIATION.
 Association held their annual
 meeting at the Herald and Journal
 building, on the 1st inst. The following officers
 were elected for the ensuing year:—
President.
 J. B. J., *Treasurer.*
 Secretary.
 Editor.
 } *Directors.*

logical writers, in both do-
n. We are glad to re-
valuable gift before it rests
& Co., Boston.

“In such a chord, of the best man, that will vibrate
 your memory? “He is a *very strong* man.” Would
 not he be more, for all concerned, for him to find his
 strength is of God, and that in the closet, instead
 of the journals of the day?
 “Would it not be better for your correspondents
 to come for their object the salvation of souls and the
 glory of God, and exhibit less disposition to take
 the safe off, than they now do? A communication
 to the public by a plain man, who claims
 no skill in composing. He wishes only to do good. Be-
 lieve his good intentions, what does he receive? Wh

An elegant and costly new church, erecting in New York, entirely finished externally, and far advanced upon the interior, it is found now must be all taken to pieces, it having been discovered that the side walls are badly sprung, and entirely too frail to sustain the heavy roofing.

The Advent Shield, a quarterly magazine, is still published by J. V. Himes. "If time shall continue, the first number of a new volume may be expected in due time." The "Adventists," as they call themselves, are certainly not easy to be discouraged.

A New Treaty.—The *Journal des Debats* glorifies the Ministry upon a treaty having been concluded between the French and the Imam of Muscat, in November. By this treaty French subjects are to be allowed to reside, trade and travel in that country, and to enjoy all the immunities granted to the most favored nations.

... Aaron	2:00	"	July	1:45	stea
... Annan, Adam	2:40	"	Aug.	17:45	to
... as, Asstin S.	"	"	April	1:46	fre
... ed, Ed	2:00	"	April	1:46	fre
... nson, D. P.	2:00	"	July	1:45	pro
... nder, Eli E.	"	"	June	1:45	pro
... thers, J. L.	"	"	Jan.	1:46	
... ous, Franklin	50	"	Jan.	1:45	
... w, Josiah	2:00	"	Jan.	1:46	
... uth, William	2:50	"	April	1:45	
... uth, Harvey	2:00	"	Jan.	15:46	"N
... uth, W.	2:00	"	Jan.	1:46	ON
... ury, Bill	2:00	"	April	1:36	
... ert, John	1:00	"	Sept.	1:45	
... nder, Jane	2:00	"	April	1:36	
... uth, Sophronia	2:00	"	Sept.	20:45	
... uth, Williams James	2:00	"	May	1:46	
... uth, William P.	2:00	"	April	1:46	

the trashy low tales of our fashionable periodicals, nor the above work, and by recommending it to their aid as in extending its circulation. Numbers will be sent for examination, and for exhibition to the proprietors would call the particular attention of the subscribers to Robert Merry's Museum to the following offer:

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CABBAGES.
Dutch, Vanack, Battersea, Sugarloaf, May, rumfeld, Green Globe Savoy, Late Sugarloaf, &c.

BEETS.
Early Turnip-rooted, French Sugar, Mangel w., Long, Orange and White Field Carrot, Ruta dte Flat Turnip, Long Yellow, French Red, Cusans, Squashes, Cauliflowers, Broccolies, Sweet Turnips, Turnip Sugar, Turnip, Lavender, &c. &c.

GRASS SEEDS.
Northern and Southern Red Top, Orchard meadow do, Rhode Island Bent do, Northern Red Clover, White Dutch do, Lucerne do, Buckwheat do, Barley, Oats, Rye, Millet, &c., for best market prices.

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the new and rare kinds of this country and European. Double Cherry, Aster, Penstemon, Mignonette, Bartonia, Zinnia, Verbena, Malva, Sweet Pea, Yarrow, Foxglove, Pinks, Carnations, Trees, Shrubs, and Vines, Rubus, Roots, Kosee, Dahlias, Greenhouse Plants, and so to any part of the country, at the lowest prices.

CULTURAL AND GARDENING BOOKS.

Chemical Chemistry, Bell's Farmers' Companion, Kitchen Garden, Bridgman's Florist Guide, Twelve Weeks Fruit Book, Bust's American Flowerery, &c. &c.

LAND AND GARDEN IMPLEMENTS.

Learn's Seed Drought Ploughs, Cultivators, Harrows, Centres, Saws, Vegetable Cutters, Corn and Grain Cradles, &c. &c.

the Hoes, (which obtained the silver medal at the fair in September), East Steel and from Shovels, and also, Rippers, Scythes, Stones, and the like. Hoes, Axes, Garden Trowels, Garden Sprinklers, Pruners, Hooks, Axes, Hoes and Axe Handles, Grindstones, Rippers, Door Rollers, and other articles, were supplied on the most liberal terms, with seeds, and put up in boxes ready for retail.

being perfectly confident of the great benefit the large mass ultimately experience from a real improvement of the system, and the gratification solicited by hundreds who have been benediction of this principle, to call the attention who may be interested, through the public would be no careful or uninterested person to himself upon the subject, can regard it otherwise of valuable invention.

It did also long leave to inform those who may need that is enabled to remedy deficient Palates, *the cleft Palates*, and give a facility of articulation. The patient is to wear the cleft Plate, which will be waited upon for 3 or 6 months, for all except of constructing the teeth. **TEETH FILLED** in solid and stand the test of time.

Both is sensitive, the nerve may be paralyzed and

3m
March 19.

END DRY GOODS STORE.

Church, invites his friends and the public gen-
erally to examine his new and excellent assortment
of Summer Goods, viz. Hats, Linens, &c. &c.
Muslin, Flannel Lawns and Jaconets, Cal-
cicos, Tickings, Printed, Diapers, Linens, Hosiery,
&c. &c. &c. Dressing Gowns, Bed Gowns, &c.
Ermuets, Drillings, Jeans, &c. &c. Also, a
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At
April 2.

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